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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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THE SACRAMENT

[The following sermon was preached in the chapel worship service of the Federated Theological Schools on May 29, 1956, by William N. Hawley, Dean of Students of the Divinity School.—EDITOR'S NOTE.]

"While they were talking and discussing together [RSV], Jesus himself drew near and went with them. But their eyes were kept from recognizing him.

"[Then after he had been at table with them] they said to each other, 'Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?' "

* * * * * * * * * * *

In their personal situations these Emmaus men had known days of serious difficulty. They had known days that tried each of them beyond their capacity to manage—days of failure, grief, estrangement, disappointment. And, like most human beings, they had solved their problems of weakness and failure and skepticism by repressing the memory of the disturbing events, by settling for lesser gods, by withdrawing from maturer demands, even by hiding from themselves their honest feelings regarding the threatening and intimidating encounters they had had with the world.

When a man discovers he is involved in depths and complexities that exceed the familiar limits of heart and mind and body; and, then, after searching and searching and lying awake nights, he is unable to extend the resources of heart and mind and body to match the threats, then a man does the next best thing: he tries to cast them away from memory and out of the reach of feeling and to work harder and keep busier in the hope that his thoughts and feelings won't catch up with him—and in the hope that the intimidating circumstances will not thrust themselves into his world again. This is what a man usually does when he finds himself nailed down helplessly by circumstances.

And so it was, very likely, with these two who went home to Emmaus. And possibly, like most of us, they had concluded that the remainder of their days

would have to be managed by some such method, repressing the memory, burying the feelings, consuming the rebelling energy with intensified "going places and doing things."

Then Jesus came into their world and into their consciousness. At first cautiously, then wonderingly, they responded. And after long days and nights of uncertainty they dared to let themselves hope a little—hope that this man—this God-man—might give the key, might relieve the pain of all that lay so inarticulate and heavy at the center of existence. They watched him, in one place and then another, observing and listening to how he spoke to persons, how he could abandon himself in the midst of danger to the plea of a child or a frightened man or a lonely woman or a man of prestige sick with the emptiness of his power. And they felt moved also with his sensitivity to the whole of creation—not only men and children, but the flowers of the fields and the birds of the air. They felt at length growing within themselves a reassurance that exceeded anything known before. And so these two citizens of Emmaus, these two pilgrims, had found new meaning and new sight for their eyes. And they had even dared to dream extravagantly that this Jesus and all that happened in him might be the salvation needed for themselves, and even for all Israel—that it might save them from futility and empty fear. And so they remained in Jerusalem to await a final moment when all would be consummated in certainty and triumph.

Then one day in a clap of thunder the city became a madness and men lost their senses, and trusted affections became vulgar yelling in the streets, and in the midst of this, within short hours, the Jesus of Nazareth, the one who had become the center and fulcrum of hope, was struck down. The one who had touched them so powerfully and moved them with great promise was dragged from the table, humiliated before the fearful and the powerless, and then killed against a bloody hill among the skulls of other victims of man's pride. Then a fearful silence smote the city and for two days and more the men from Emmaus walked the streets and lingered stunned in the shadows. Where to now? Where now would they turn? What frame now could mend the fragments, restore the will, replenish the dream?

Perhaps it were well now that they had not let themselves out too far, that they had not let their hope and enjoyment lead them to disclose themselves too deeply. Perhaps it were fortunate, in the face of such happenings, that they had kept their memories and feelings to themselves and thus had avoided becoming too involved in the hope that was compelling them. For with this additional burden of disappointment to bear now, the thin normative residue of peace they had been accustomed to would have been dissolved completely.

It all goes to prove again that a man should never let himself out too far, nor ever let anyone too close to his inner feelings. Persons who release their feelings and memories are in danger of severe injury—perhaps irreparable harm! But even so, what can be done now with this new burden of disappointment and frustration? How reconcile something that once looked so convincing, so hopeful, with such violent dissolution? How can such a marvelous thing be forever repressed and hidden under a thin remnant of composure?

Thus the two citizens of Emmaus went away from the city with disappointment so deep that the reassuring reports from friends were of little avail. Voices called to them as they groped their way out through the gate, voices saying, "He is risen! He is risen!" But the voices were futile against the louder clamor of disappointment. The voices proclaimed a futile hope, a hope that was no longer a hope, a hope without body or substance.

Thus they walked back to Emmaus, locked up inside of themselves. Resolving now to fasten the door tighter than ever against the child's cry, the young man's compassion, the honest invitation to companionship in the valleys of turmoil and the world's realities. They walked along side by side, following two parallel lines of resolution, not speaking, trying not to feel, struggling not to relax the tight fist of resolution. Jesus was dead. The great hope was dead. The whole world was dead. Body and spirit in everything were now finally separated. What was left but to let habit take up the energy of nerve and bone and bicep and follow the road—follow the deep-grooved patterns of anonymity!

Then a miracle happened. One man spoke, spoke out loud, spoke first to himself and then to the other. And the other responded. First the first man, then the second began to talk. And the talking became a slow lifting of the obstructions against memory and feeling and hope. The two lines of their respective existences no longer remained parallel, isolated, unaffecting. Now the two men walked *together*, and the talking became a discussion, a communion. They reasoned and communed together. And each heard the other disclose the burden of anxiety and loneliness he carried within himself. Each heard the other disclose his feelings and listened as feelings were related again to fact. And fact related to feeling recomposed the inner order of the man. And inner order illuminated more deeply the events of memory and feeling, and the identity of the man gradually focused itself within the realities of the world.

But talking and discussing were loaded with surprise, the unexpected, the undreamed of. For each man in his isolation had concluded that he alone carried such a burden, knew such anxiety and disappointment, felt such helplessness. And each man had concluded that if anyone would discover the whole story —no, even half the story—about all he felt and feared and sometimes in his

despair was tempted to do, sometimes in his weakness had done in secret, then he would surely have been cast out, completely rejected by the other, scratched from the list—never invited back again. It was a surprise, a surprise too great to grasp, to realize that another man had felt the same, had committed the same deeds, had failingly fought the same temptations. It was a surprise to discover that he was not alone—yea, had never been alone in his fear and weakness.

They talked as they had never known themselves to talk. They were not just saying things; they were talking. They were discussing. Before this day, words and sentences had been stones used to build walls against invasion, against deep impulses to ask who they were and where they were going, and against impulses to ask another man who he was. Before this day they had entered into many transactions with many persons and in many places, and in these transactions many words had been said. But there had been little talking. Talking was to be avoided; it was dangerous, for talking might lead to telling the truth about how one felt and for what one hoped and yearned. And this could lead to confessions of need and dependence, and this in turn could lead to release of feeling and could lead to freedom, and freedom was risky because in your freedom you might express your affection and even commit your affection to someone—to something bigger than yourself. And that was risky because you could never tell where it might lead. It might get out of hand! So it was better just to say things and not talk.

But today, on the way back from Jerusalem, returning with memories of a supper shared and a bloody agony, they were talking. The stone had been rolled away; and the precious hope, the persistent yearning, so long denied, so long rejected and enclosed in a tomb of anxiety and loneliness, was alive. And as they talked and discussed, walking the road homeward, under the hot sun, through the dust, they knew something more than their denied hope and yearning—they knew the Eternal. They knew a presence. They felt under them a ground on which to stand, on which to let the frame of their identity be builded. They felt an Eternal thing within and over against them. Felt it as plainly as something that existed bodily and walked with them. Now there was not only the first man and the second man, but another. And for the first time in their lives, clearly, they knew their own bodies. They felt the concreteness of their own beings. They felt and knew that they were real, had names, owned passions and yearnings that were not just energy thrust up from frustration into consciousness.

At length they reached Emmaus, their native village. Silently now they crossed the threshold, prepared heart and hands for supper, then lay at table. Then one took the bread to break. And as he did so he felt the body of the bread

—felt it as a presence—felt his own body embracing it—felt the reality of the whole world—the reality in that moment and from the beginning—from the days of the prophets and Moses until this very hour. And with the bread in his hand, offering it now to his friend, the truth of the freedom and the presence on the road were confirmed. Looking back now the talking was like having been forgiven for a great, unimagined sin. Looking back now they could see what had been seen but unrecognized. They had been talking, and the Eternal thing had been disclosed in the talking. Looking back now the talking had released power to lift immovable weights of oppression and futility. The talking had come like a massive hand from heaven pushing back the weight of the stone —the stone that estopped the heart's deep affection and the mind's inquiries. Looking back now they realized that all things had been made new, and the heart and mind had been warmed and reconciled like nothing ever imagined —while they were still walking the road, under the hot sun, through the dust. "Was not your heart warmed, while He walked with us by the way?" Was it not at last true? He is risen! We have seen Him! In the flesh, as truly as if He had stood before us asking for a fish, asking for some of this bread—to eat it with us and to walk the road with us, showing us that we had always had hope, had warmth, had ground to stand on. But we had too easily lent finality to the skull's hill, to the heavy stone. Too easily we had accepted our own expectations as the final word and so had made a sovereign deity of our disappointments. We had remained spectators, uninvolved, praying for relief of the consequent pain —never intending to be involved, and so never allowing that the sufferings of involvement alone could transmute the pain, fill the tomb-like emptiness. But now they were free—new beings bearing now in their bodies the scars of the crucifixion and the joy of his coming again.

There is an Emmaus road in every aspect of existence. There is one, for example, in love and marriage. We can know so much and be appreciative of so much that is truly essential to loving and being married and have apparently every opportunity to make good our pledge and still exist within a relationship that fails to grasp our depths, or call us to our heights, or lead us intimately to the ground of our beings. Almost as though the great expectation and hope that had inspired us to love had been slain, had been dragged out of our lives and compressed behind a heavy stone. And it can happen because love and marriage cannot become bodily alive—cannot embrace our hearts and minds and bodies with wholeness—unless we talk together, unless there is discussion—unless we commune with words as we walk the road, or break bread, or address the daily task, or express our affection to each other. Talking—honest talking—discloses our depths to each other and to ourselves. Talking restores and deepens the

privacy of self in the concreteness of history. Talking is not only words—at least not verbal words, for love-talking also listens, pays attention, respects the identity of the other one, withholds judgment, enters the feeling of the other, knows how to listen and wait. Only those can talk who can wait—and listen. Only those can love and fulfill love's intention who can talk with listening words—honest, listening words. Without such talking, courtship leads away from true marriage, not toward it. Without such talking, marriage, and friendship, become too heavy and disappointing to bear. And nothing can be substituted, however hard and sincerely we try. A man may be ever so faithful at his work, ever so successful in meeting its schedules, ever so effective in providing house and food and cultural enjoyments for his family; a man may do all of these, and do them so well that no charge of failure can be brought against him, but if he does not talk, if there is no fireside or table or bed where talking and discussing can be shared—man with wife, wife with husband, mother and father with children, then days will come when a cry will be heard in the streets. Barabbas will go free, the Holy will be nailed against the tree, and fireside and table and bed will become tombs with dark stones sealing the door.

And there is also an Emmaus road in study, training, and scholarship. The issues and questions that provide the energy for curriculum, teaching, and research are the issues and questions that faced the Emmaus men that day on the Jerusalem road. They are perennial, eternal questions for all men—as well as for all Christian men. But the asking and the pursuit of these issues and questions—however honestly and seriously and competently—cannot open eyes to see nor release heart to feel the Eternal unless they are considered in His Name. We may know enough to pursue them with the kind of competence the academic world and the training experts approve. But for all this we may discover upon reaching our destination that the bread we break feeds only half man's hunger, and, more sadly, the fruits of retrospect and memory are too poor to feed our spirits.

The Christian community trusts that the questions man must ask, the search he must pursue, are of such a nature that they must be pursued in conversation —in talking and communion—in such a way that all of what man is is taken into account. The questions man asks can find answers relevant to God's purpose and man's need only if they be asked as the whole of a man is embraced —embraced in all brokenness, all fear, all hope, all yearning—as well as all personal and cultural history. Only with such a conversation embracing the entire theater of all man's existence can the Presence of God be known—can the answers that come be trusted as the Eternal answers.

And it is this kind of conversation that establishes and proclaims our inquiry

and training here in this University as the work of God—as a work truly relevant to the deepest needs of man in our time.

* * * * * * * * * * *

"And they arose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them. . . ."

Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

"As they were saying this, Jesus himself stood among them."

WILLIAM N. HAWLEY

JOSEPH BOND CHAPEL
MAY 29, 1956

FROM THE DEAN'S DESK

An eventful school year was completed on June 8 with the award of degrees to fifteen graduates. A luncheon was held in Swift Commons for the graduating class and their families. Professor Loomer was the speaker.

One of the events which was an occasion of sorrow to all of us was the resignation of Bill Hawley as Dean of Students, reported elsewhere in this issue. We shall miss Bill greatly, but we rejoice with him in his assignment to an exciting parish situation in Oxford, Ohio.

The most challenging news of the year occurred on April 18 at the annual meeting of the Baptist Theological Union on the campus. After the faculty-trustee dinner on that date, the trustees voted to begin a campaign to increase the Divinity School's endowment funds substantially in order to meet the spiraling costs of the academic program. Details of this campaign will be released very soon.

The Chicago Baptist Ministers met at the Divinity School on April 13. Seward Hiltner was the speaker on this occasion. The Baptist Alumni of the Divinity School held their annual meeting during the convention period in Seattle. Twenty alumni and friends heard Dr. John W. Bailey (Ph.D., 1904), professor emeritus of New Testament interpretation, Berkeley Baptist Divinity School, give a superb description of the work of biblical interpretation, with many references to the early days of the Divinity School.

During the summer Swift Hall is to receive a great deal of badly needed redecoration. A storage room in the basement is to become a student lounge, and the new Center for the Study of the Christian World Mission will be completed on the fourth floor of Swift.

The entering class for the fall quarter will be the largest in a number of years, it appears. Even so, we shall have housing available for all our students as a result of the purchase of two apartment buildings for married students last winter. But every increase in the student body places a heavier responsibility upon all of us. We shall need every support of all alumni if the program is to continue to expand and if the faculty resources are to be increased—as they must be.

Dean Brauer and a faculty committee have been at work all during the year on a proposed revision of the B.D. curriculum. The faculty met on May 24 and 25 for two full days to study the proposals of the committee. The day after the faculty discussion ended we met to take action on the proposal. It was adopted, with a number of details yet to be worked out. Here are the basic elements of the new program, which will probably go into effect in the fall of 1957:

1. A four-year program of study and training, the *third* year of which is to consist of training in a church or some other suitable setting.
2. An increase in the normal academic program from *three* to four courses per quarter.
3. Special seminar work before and after the training year to prepare for and to evaluate the results of the year's training.

These changes are designed to accomplish the objectives (1) generalized theological education and (2) specialization at some depth in some selected field of study. In

other words, it is our hope that the objectives formerly distinguished in our two types of B.D. programs (the generalized and specialized) may be carried through more effectively in a *single* program consisting of four full years of study and training. You will receive a full report on this new program when details have been completed, during the coming year.

Cordially,

WALTER HARRELSON, *Dean*

CONVOCATION

At the convocation of June 1956, under the Federated Theological Faculty, the following degrees were conferred:

THE BACHELOR OF DIVINITY

I. In co-operation with the Chicago Theological Seminary

DONALD CURTIS BELL
A.B., College of Wooster, 1953
Thesis: Patterns of Mind: Development of a Research Method for Exploring the Religious Perspectives of a Minister and His Congregation

JOHN SHAW BROEKSMIT, JR.
A.B., Yale University, 1942
Thesis: Christ and Clio: A Study of Oswald Spengler

GORDON ALLEN CHRISTENSEN
Under Generalized B.D. Program

ROBERT JAMES CLARK
A.B., Elmhurst College, 1953
Thesis: Some Defining Aspects of the Philosophy of Charles Hartshorne and Their Implications for Constructive Theology

DONN MELVIN CODDINGTON
A.B., University of Michigan, 1953
Under Generalized B.D. Program

Z. WILLIAM COLSON, JR.
A.B., Yale University, 1950
Thesis: Louis Henri Sullivan: A Theological Approach to Architecture

DEAN EDWARD DALRYMPLE
A.B., North Central College, 1951
Thesis: The Yorkville Federated Church and Its Community

KEITH ARLINGTON DAVIS
A.B., Hillsdale College, 1952
Under Generalized B.D. Program

CHARLES DONALD ENGLAND
A.B., Findlay College, 1953
Thesis: A Comparative Sociological Study of Church Participation in Two Illinois Communities

ROBERT FREDERICK GALITZ
A.B., Grinnell College, 1953
Thesis: A Protestant Program of Agricultural Land Tenure

WALTER EGBERT GREVATT, JR.
A.B., Dartmouth College, 1952
A.M., Oberlin Graduate School of Theology, 1954
Under Generalized B.D. Program

LYNN LEROY HAGEMAN
A.B., North Central College, 1951
Under Generalized B.D. Program

JOSEPH WILLIAM LETSON
S.B., College of the Ozarks, 1945
Thesis: The Book of Tobit: An Introduction and Theological Analysis

WILMER EVERETT MACNAIR
A.B., Park College, 1953
Under Generalized B.D. Program

ROBERT ERNEST MCCLERNON
A.B., Drury College, 1952
Thesis: The Formation of the Northern Baptist Convention

RICHARD WINTON SALES
A.B., Oberlin College, 1953
Under Generalized B.D. Program

LEWIS LEE WAKELAND
S.B., Ball State Teachers College, 1952
Thesis: The Ministry as Priesthood in Ecumenical Theology

JEAN JOAN WILLIAMS
S.B., Northwestern University, 1939
A.M., Boston University, 1947
Thesis: Some Christian Ethical Implications of a "Dialectic of Personal Growth" as Evolved from James Mark Baldwin, Sigmund Freud and Arnold Gesell

II. In co-operation with the Disciples Divinity House

FRED ALDRICH MILLER
A.B., Texas Christian University, 1950
Under the Generalized B.D. Program

III. In co-operation with the Meadville Theological School

IRA GREGG CARTER
A.B., Southwestern College, 1949
Under Generalized B.D. Program

PAUL EDWARD HANCHETT
A.B., University of Minnesota, 1937
S.B., *ibid.*, 1939
A.M., *ibid.*, 1946
Ph.D., *ibid.*, 1946
Under Generalized B.D. Program

IV. In the Divinity School

BARBARA ANN BENEDICT
A.B., Ohio Wesleyan University, 1953
Three papers in the field of Religion and Art

DOROTHY JEAN DAILEY
S.B., University of Illinois, 1946
Under Generalized B.D. Program

JAMES ROCKWOOD DRIVER
Under Generalized B.D. Program

GERALD JAMES GREGG
A.B., University of Chicago, 1951
Under Generalized B.D. Program

NORMAN FRANCIS GUSTAVESON
A.B., Drake University, 1952
Under Generalized B.D. Program

JANE MAGORIAN
A.B., College of Wooster, 1953
Thesis: Attitudes of Missionaries toward African Culture: An Historical Study of Three Missions in East Central Africa

KEITH CHARLES SHUMWAY
S.B., Duke University, 1947
Under Generalized B.D. Program

JOSEPH MELBURN SONESON
A.B., University of Minnesota, 1950
Under Generalized B.D. Program

LYNWARD WILLARD STEVENSON
A.B., Morehouse College, 1947
Under Generalized B.D. Program

VALANJATTIL MANI THOMAS
A.B., Union Christian College, Alwaye, India, 1936
A.M., Madras Christian College, India, 1940
Under Generalized B.D. Program

STANLEY MILTON TOZER
Under Generalized B.D. Program

LLOYD HIROTADA UYEKI
A.B., Roosevelt University, 1952
Under Generalized B.D. Program

ALLAN KENYON WILDMAN
A.B., University of Michigan, 1950
Thesis: Berdyaev's Conception of the Meaning of the Russian Revolution in Terms of His Philosophy of History

FOR THE DEGREE OF MASTER OF ARTS

LEROY HENRY ADEN
A.B., Wartburg College, 1951
D.B., Wartburg Theological Seminary, 1954
Thesis: The Two Functions of Guilt: An Interpretation Formulated through Case Studies and through the Personality Theory of Karen Horney

MARY FRANCES NEIDORF
A.B., Lindenwood College, 1949
Three papers in the field of Religion and Art

MARY EVELINA PAULSON
A.B., Oberlin College, 1946
Thesis: The Purposes and Program of International House and Attitudes of Present-Day Residents toward Them

LLOYD WILLIAM PUTNAM
A.B., University of Michigan, 1950
D.B., Colgate-Rochester Divinity School, 1953
Three papers in the Theological Field

THE AWARD OF HONORS

The Milo P. Jewett prizes for excellence in Bible reading were awarded to:

BARBARA BENEDICT
JAMES STOCKDALE

The Susan Colver Rosenberger Education Prize, for a dissertation reporting the results of original research in the field of Theology, was awarded to:

WILLIAM SPARKES MORRIS
Dissertation: The Young Jonathan Edwards: A Reconstruction

THE STUDENT-FACULTY SPRING CONFERENCE

The Student-Faculty Conference, which has become an annual spring event of the Federated Theological Schools at the University of Chicago, is always a spirited occasion; for it is a time when students and faculty as a total theological community can confront one another in open conversation. The discussions this year, dealing with the problem of theological education and our Christian vocation, were especially live in spots, pressing at times into sensitive areas of policy and point of view.

During the conference on April 25, 1956, a memorable conversation took place which might well be considered historic. The principal participants were Markus Barth, recently appointed to the Federated Theological Faculty as associate professor of New Testament, and Bernard Loomer, professor of philosophical theology. I was led to remark to a colleague at the end of the evening that this conversation was no less important theologically than the famous Colloquium on the Schloss hill in Marburg between Luther and Zwingli. There was one difference, however: Loomer and Barth understood one another and were of the same spirit. The two men were taking part in a panel on the final evening of the Student-Faculty Conference along with other faculty members, Coert Rylaarsdam, professor of Old Testament, and James Nichols, professor of church history, and student members, Schubert Ogden, George Guthrie, Douglas Sturm, Harold Rudolph, and Charles Long.

The fact that new appointments had been occurring during the year in faculty as well as in administrative posts had caused many to expect "a new look" in the Federation. As a result, questions that wore a worried look began to protrude: What does this mean for theological study at Chicago? Are we at a turning point? What is to be lost in the change? Months earlier anxious voices could be overheard in the corridors discussing "our plight." Now the issue was in the open and people were talking freely, restrained only by sensibilities appropriate to the occasion. However, sensibility was not always a deterrent, as when one unrestrained voice blurted out, addressing the faculty members of the panel, "Why did this school appoint Dr. Markus Barth to this faculty?" The question was not intended to be personal; just a flat-footed way of getting at policy and point of view.

The summit of the conference in drama and vision came in the closing moments of the final session when the conversation between Markus Barth and Bernard Loomer occurred. The drama of this encounter issued from the fact that, in the students' minds at least, Loomer and Barth represented opposite poles of theological concern and position: Loomer, the incurable addict of process philosophy, however "neo" or evangelical; Markus Barth, the son of the Swiss theologian, Karl Barth. Need anything more be said? The conversation developed quite spontaneously. The discussion of the panel had woven in and around several problems of theological training for the Christian vocation following from the day's addresses and came to rest finally upon the issue of truth and commitment. The question that had persisted through pre-

vious sessions was: How open can one be in his theological study if, at the same time, he is committed to the Christian faith? Obviously this reflected the serious problem of relating faith and inquiry in seminary and graduate theological study in a university. Professor Loomer, in speaking to this problem, had said:

"Christian faith requires and enables one to take into himself doubt and serious consideration of alternative faiths. In fact, faith in Christ, in part, moves one to deny Christ if one can. Therefore, I would hold that a seminary and graduate study in a university, which seeks to pursue truth wherever it may be found, can be combined."

For some students this raised the question as to how theological study in a university could then provide any sense of community in which commitment was real or in which even community of inquiry could occur.

"If there is no common bond of belief," one person argued, "how can there be an identifiable character in the school itself?"

This was put more insistently by another student who interrupted the panel to ask:

"Is there no theological basis of admission in a school like this? Are there no doctrinal commitments by which a person coming here, or going from this place, can be adjudged *representative* of this school?"

To this query, Loomer replied,

"This school is a place of free inquiry. Anyone who chooses to pursue the question of truth is entitled to be here, provided he meets the university's requirements for entrance. This would be my position. The only mark of identification that I consider relevant is the love of truth and the critical ability to pursue it unafraid."

As if expecting more Christian support from a neo-orthodox corner, the student turned to Markus Barth and asked half pleadingly, "What would you say to this question, Dr. Barth?"

"I should agree with Mr. Loomer," came the quick reply of Dr. Barth. "If the truth of God is in the revelation event of Jesus Christ, what have we to fear?"

(There is some doubt in the minds of both Loomer and Barth as to who was the first to sound this note of freedom from fear in the pursuit of truth. Barth claims he was quoting Loomer; but Loomer recalls that the initial statement was made by Barth.)

Then as if to open the window of faith still wider, Markus Barth added,

"The joy of the Christian theologian, in part, is in taking the whole world as his province. This is what is so wonderful about our Christian vocation."

And so questions continued, addressed first to Loomer, then to Barth as if paring one against the other on the assumption that they were poles apart. At times, in fact, it seemed that an effort was being made to drive a wedge between them lest there appear to be premature agreement.

Finally, as if taking matters into their own hands to see how genuine their basis of understanding really was, each man asked questions of the other directly and each, in turn, replied. I would give a great deal to have a recording of what was said in this encounter. Alas, there remains only an oral tradition. I, myself, was so caught up in the actual rapport of these two vigorous minds as they probed one another's meaning, and in the dramatic

overtones of the occasion, that the specific sequence of questions and answers registered only vaguely in my mind. I now find it difficult in retrospect to retrace the precise lines of the argument. Nevertheless, the reality of their ability to converse together across the barriers of dividing traditions and training and to grasp the intent of one another's insight remains vivid, for it created a moving experience. As it proceeded, their conversation lighted up the theological landscape of our time with such excitement that I was moved to declare it a new Reformation among us. It was not that agreement had been disclosed between them, differing as they do in approach and in method. How much agreement was established, or whether any had been substantially achieved, is not yet clear. More conversation must occur to establish this point. What was made vivid was that two divergent trails of theological inquiry and training had come together in personal encounter with remarkable understanding and evidence of affinity in basic imagery. These two men were more than exponents of polar tendencies of thought within this faculty and school; together they represented the main currents of theological inquiry of the past thirty years. Thus in the personal encounter of two people, moved to honest and candid expression of basic judgments and commitments, they demonstrated in a concrete and decisive way, as nothing in my experience has disclosed, that the Continental theology of recent years and the critical, reconstructive efforts within British and American groups, pressing beyond historic liberalism with the aid of process thinking, move within a common imagery of realism. This became apparent when Barth and Loomer explained what they meant by truth, to which theological inquiry is committed. They were speaking, not of philosophical propositions, not of the dogmas of a church, not of biblical words as such, but of the reality of God as *Event*, to which categories, doctrines, and the biblical witness point. The dynamic character of the Word as Event evades every fixed conception, leaving every formulation by man but a partial and even perverted expression of the truth that is in Christ as Event.

"Our allegiance," said Dr. Barth, "is to the truth that is in Christ as the Event that is revealing of God. It is not to any formula or form, however venerable or ancient; or to any category or concept, however precise or contemporary."

And with this, Loomer was in full accord.

I was so inspired by the vision of understanding which this conversation had evoked that I would gladly have seen the Conference close on this summit experience. One misgiving, however, lurked in my mind as I listened, which moved me to a final remark. It was that the inference might be drawn from what Mr. Loomer and Mr. Barth had said concerning the relative character of all human formulations and categories that these, in the last analysis, really do not matter. This, I knew, was not what either man intended. With both of them I agreed that our allegiance is to the truth that is in God, the saving force of which has been made manifest in the Christ as Event. The formulations we make in creed or symbol, in categories or systems of belief, can in no sense do full justice to what

is here apprehended and received as a work of judgment and grace. Such formulations invariably partake of the ambiguity of the human mind and spirit. They convey the limitations of man even as they express his most heightened and sensitive vision. In fact, in rendering the meaning of God in the image and imagery of man, they actually enact idolatry. Yet this is inescapable if we are to be articulate and expressive in response to the good news of the Gospel, or to the vision of our own experience. These poor beliefs of ours, these forms and symbols, expressive in creed and liturgy and employed in the literal words of our philosophies, must be acknowledged to be man's words, the creation of his mind and hand. They are not to be identified with God's Word and thus made the basis of a tyranny over other men's minds, or made to enclose God's meaning within the measure of man's own words. To see this is to see that freedom in belief is concomitant with the freedom of God.

But what, then, is the force of our intellectual inquiry and of the formulations that follow as judgments, theories, beliefs, or doctrines; and which eventuate in symbolic form in worship, order, and the life of the Church? These are important, even indispensable, as expressions of human creativity in response to the call of faith, the pursuit of which is man's responsibility as man. But they take on significance most authentically when we acknowledge them to be, not the definitions and doctrines that close the meaning of the truth that is in God, *but an offering we make* which points to that truth, and which forms the best we can offer as our witness.

BERNARD EUGENE MELAND

BOND CHAPEL CONCERTS

This year, for the second year, an extremely successful series of concerts were given in Bond Chapel by the Bond Chapel Choir and the Collegium Musicum of the University. The *Maroon* reported them as "the most interesting concerts on the campus." The completion of the choir loft over the narthex brought about a remarkable acoustic improvement and made the chapel a model hall for the musical activity of the Federated Theological Schools and for the campus community as well. Both the Bond Chapel Choir and the Collegium Musicum have a long and distinguished history on the campus, but, until the building of the new gallery, it had never been possible to perform works requiring both voices and instruments. Now we are able to offer, free to the public, concerts of much of that music which combines voices and instruments, the combination being the *sine qua non* of nearly all music from the fifteenth to the nineteenth centuries, which has not had widespread performance. We are able in this manner to fulfill two functions. We provide concerts which are interesting and enjoyable, and we give voice to music which is widely neglected and deserves to be heard. The audiences seem to appreciate the fact that they can hear sound performances of music which they cannot hear merely by turning on the radio.

A memorial concert dedicated to Davida Boyd Lewis was given in Febru-

ary consisting of Bach's Sixth Brandenburg Concerto, Mozart's *Ave Verum* for choir and strings, and "The Seven Last Words" set by Heinrich Schuetz. The other concerts followed a similar pattern, beginning with an orchestral piece such as Corelli's "Christmas Concerto" for string orchestra; a solo cantata for voice and continuo; an instrumental solo or church sonata, such as one of Mozart's for organ and orchestra; and ending with a Bach cantata.

To the visual beauties of design and workmanship in Bond Chapel and the stained glass are now joined the instrumental and vocal forces, combining with those pictured in the ceiling carvings and carried in the motto across the new gallery, ". . . Praise Him on harp and lute; praise Him on strings and pipe; praise ye the Lord."

THE BAPTIST DIVINITY FELLOWSHIP

The final meeting of the Baptist Divinity Fellowship was a supper held at the home of Dean and Mrs. Walter Harrelson. The fellowship, which is composed of Baptist students and faculty members, attempts to serve as a rallying point for Baptist interests on the campus. It also aims to promote affiliation to, and association with, Baptist state and national conventions and organizations of the United States of America, especially with the American Baptist Convention.

Monthly meetings were composed of a fellowship meal and a program. During the past year speakers for the programs included Robert G. Torbet, the Reverend Rolland W. Schloerb, the Reverend Jitsuo Morikawa, Professor Alvin W. Pitcher, and Dean Walter Harrelson. Among topics discussed were the following: American Baptists and Higher Education, Baptists and the Divinity School, European Evangelical Academies, Membership Qualifications for American Baptist Churches, and Baptist Distinctives.

Officers for the past year were Robert McClernon, chairman, Arthur Merrill, vice-chairman, Jean Merrill, secretary, Bioren Pfaff and Hans Penner, treasurers. Officers for the coming year are Ken Jensen, chairman, Rolland Nelson, vice-chairman, Ruth Watson, secretary, and Frank Nelson, treasurer.

ROGER WILLIAMS FELLOWSHIP CONFERENCE

The fifth annual meeting of the Roger Williams Fellowship Conference will be held at the Divinity School of the University of Chicago from November 6 to 8, 1956. The theme for the conference will be "Christian Missions: Frontiers of Thought and Action." Some of the topics and speakers will be "The Nature of the Mission" by R. Pierce Beaver; "The Modern World Situation Challenges the Christian Mission" by John Skoglund; "Christianity and Culture" by Calvin W. Stillman; "The Africa Situation" by George Carpenter; "The Mission in the American Baptist Convention" by Jesse Wilson. Of course, November 6 is the day of the national presidential election, and the members will be kept informed

by hourly announcements. Absentee ballots can be procured by delegates who will be unable to vote at home. Local election offices should be consulted on this matter.

The registration fee is $3.00, and the deadline for sending it is October 15, 1956. It should be sent to Miss Ursula Bohle, Divinity School, University of Chicago, Chicago 37, Illinois.

THE BIBLICAL FIELD TODAY

Recently a well-known biblical scholar (G. Ernest Wright, *The God Who Acts* [Chicago: Henry Regnery, 1952], p. 111) lamented the persistent compartmentalization of biblical studies in theological education. He deplored especially the separation of work in Old Testament from work in New Testament, speaking of this as one of the "skeletons" in the closet of our theological schools. To a Chicagoan it is a bit shocking to be thus reminded that the integration of all work in Bible as a single facet of the theological curriculum is apparently still decidedly an exception to the general rule. He becomes aware that the loneliness of pioneers can be long as well as real. But he is also encouraged to take a look with legitimate pride at the degree of integration that is characteristic of biblical studies in his own school.

I

In the Federated Theological Faculty all work in Bible, whether in Old Testament, in New Testament, or in what is traditionally known as the intertestamental period, is planned, organized, and administered by the Biblical Field. All members of the faculty assigned to work in Bible, whatever their individual specialties may be, are members of this Biblical Field. As a single committee these faculty members devise a program of studies and a set of requirements that is basically the same for all students whose aim is to major in Bible. In this planning of curriculum, whether for the B.D. degree or for the Ph.D., the staff does seek to provide for the necessary flexibility that will enable candidates to pursue their own special interests and demonstrate more thorough competence in particular areas or facets of biblical work of their choice. For example, a Ph.D. candidate is normally expected to concentrate in either Old Testament or New Testament. He must also decide to give special emphasis to some particular disciplines, e.g., history, philology, or theology. Similarly, a B.D. candidate must normally choose to take either Hebrew or Greek, though he may take both. But all of these options are simply ways of varying a single basic program which seeks to promote an understanding of the organic unity and integrity of the Bible as a whole. This is true whether this unity be conceived primarily in theological terms or in terms of genetic-historical connections.

The Biblical Field provides a series of four "core" courses in Bible, two in the Old Testament and two in the New. These courses provide a general exposition of the history, literature, and theology of the Bible at a level of depth and with such measure of detail as to meet adequately the minimal requirements for

all students including candidates for the B.D. degree.

The comprehensive examination in Bible has a double function. In the first place it attempts to discover whether a student has actually achieved that requisite minimal understanding of the Bible the core courses set out to provide or which the student may consider he has attained by other means. In the second place the comprehensive examination, by means of the thematic character of a fair share of the questions, intends to give the student an opportunity to illustrate the unity of the Bible, both in terms of its continuities and its variations. For example, a question might call for a discussion of the biblical notion of creation as this is specifically utilized in, say, two Old Testament and two New Testament books. That is, the Biblical Field can and does also make use of the comprehensive examination to further its concern for the integration of all work in Bible. It may be added that in this instance the professors, as well, are the beneficiaries of their own device. The reading and grading of comprehensive examinations, usually done by one Old Testament man and one New Testament man, is sometimes almost too heavy an antidote for the poison of compartmentalization!

II

In recent years the number of B.D. students choosing to specialize in Bible has gradually increased. This increase promises to be accelerated in the immediate future both because of the enhanced resources of the field and because the new B.D. program provides that all students shall choose some form of specialization. The field requires that B.D.'s specializing in Bible take a "sequence of at least two elementary courses in Hebrew or at least two elementary courses in Greek." Partly because of the limited amount of students' time available for specialization and partly because of the relative academic immaturity of the typical candidate, it has not proved easy to devise an entirely satisfying degree program for B.D.'s. The need to find time to learn at least one biblical language illustrates one part of the difficulty. The new B.D. program promises real relief in this respect. The other part of the difficulty is best illustrated by the problem of the dissertation. It is possible that there are better ways for a B.D. student to be given an opportunity for "creative" work than in the writing of a "thesis." Certainly the problem deserves a fresh approach.

To help in language training the Department of Classics has very graciously offered to schedule courses in elementary Greek, beginning in the autumn of 1957. It is especially appreciated that these courses will be given on days of the week (Tuesday, Thursday, Saturday) that will make it convenient for theological students to enroll in them. As for so many years, Professor Bowman of our own staff offers courses in elementary Hebrew. The number of B.D.'s electing to learn Hebrew has appreciably increased the size of his classes, and he reports discovering a wide assortment of gems, some bright.

For Ph.D. students the "Field Examination" constitutes a very crucial step in the curriculum. The successful completion of this set of examinations admits the student as a candidate for the degree and

makes it possible for him to concentrate on the writing of his dissertation. That is, the Field Examination is the local equivalent of the "preliminary examination" in other parts of the university. During the academic year that has just ended, the Biblical Field has carefully rethought and recast the purpose and form of this schedule of examinations. A conscious effort has been made to insure that the examination will more fully reflect the current methods and interests of biblical studies. We have also tried to give the candidate the utmost flexibility of choice in defining the areas of special concentration in which he wishes to be examined. A brief outline of the structure of the field examination may be of interest to our readers, especially to alumni who majored in Bible.

The field examination consists of four main parts. The first is entirely related to the testing of the student's linguistic equipment. It may be said parenthetically that, American secondary and undergraduate education being what it is, the most formidable hurdle in the recruitment of biblical majors is the field requirement of linguistic skills. Students are examined in Hebrew, Aramaic, and Greek. This has been true before; the only difference now is that this first part of the field examination is taken about six months before the other sections. In addition to the biblical languages, students will henceforth at this point also be "tested on their ability to use modern languages," normally French and German. The modern language requirement of the university does not always achieve its purpose. Too frequently a student who has met this requirement, even on a high level, loses what often is new-won competence in German or French through disuse, and becomes unable to utilize properly these languages for his thesis research for which they are so essential. By inserting this item into the field examination it is hoped that we shall prompt students to avoid letting their linguistic skill suffer from desuetude.

The second main part of the field examination consists of four written examinations, each about three hours long, as follows:

1. The History of Biblical and Intertestamental Literature (includes canon). This is simply the old examination in critical introduction, general and special.
2. The History, Life, and Culture of Israel, Judaism, and the Early Church (including Archeology). Here we seek to combine history and the history of religion in a single examination which includes a concern for the history of culture.
3. The major themes of the Bible. This is an examination that inquires into a student's understanding of the biblical perspective as this is delineated in persistent biblical symbols, notions, and theological themes.
4 The history of the Bible (including text, translation, and the history of interpretation).

The third main part of the field examination will consist of two special examinations in Old Testament or New Testament. These will include two of the five areas (including languages) noted above. The precise area of each of these two examinations is left to the choice of candidate in consultation with his adviser and is subject to the approval of the Field

Committee. For example, in addition to the basic linguistic requirement, a student may want to demonstrate his competence in other languages: Syriac or Arabic, Akkadian or Armenian, *et al.* The other special examination, then, will deal with some aspect of one of the other four areas.

The fourth part of the field examination is entitled "Interpretation." It combines the old examination in interpretation with what was formerly the oral examination in "History, Faith, and Method." For this examination the candidate will be expected to prepare a detailed exegetical treatment of some assigned portion of scripture. He will distribute copies of his interpretation, prepared beforehand in his own study, to an examining committee made up of members of the Biblical Field and interested members from the other fields. This committee will conduct an oral examination of the student's interpretive work in relation to the presuppositions and methods with which he has done it.

III

There are seven faculty members in the Biblical Field. However, this apparently perfect number conceals a couple of flaws. The Field must share some of its men. Ralph Marcus, Professor of Hellenistic Culture, is sponsored and claimed by the Department of Classics and by the Department of Oriental Languages and Literatures as well as by the Federated Faculty. Thus he has many important commitments that lie on the *Grenzgebiet* of biblical studies. Also Professor Grant holds membership in the field of Church History as well as the Biblical Field. It is our comfort, however, that this gives added authority to his splendid essays in the history of biblical interpretation.

The Field has contributed Amos Wilder to the new venture at Harvard. It deeply regretted his departure but rejoices at his subsequent appointment as Hollis Professor of Divinity. Professor Willoughby has been lost through retirement. To offset these losses there have been two new appointments.

A year ago Walter Harrelson assumed his post as Dean of the Divinity School and Associate Professor of Old Testament. His clear, quick insight has already been productive of fine results in both capacities. He has shown an aptitude for combining his double assignment in such a way that the opportunities and duties of each are met by the resources and stimulus of the other. For example, as Dean of the Divinity School, to contribute to the commemoration of the centennial of the birth of the first president of the university, he is currently producing an essay on the exegetical method of William Rainey Harper. Mr. Harrelson recently completed a study book for the Board of Christian Education of the Evangelical and Reformed Church. He is working on a paper under the title of "The Notion of Spirit in the Bible" to be presented this summer at the meeting of the North American Section of the Theological Commission on Christ as the Church. Early in 1957 Mr. Harrelson hopes to leave for Jordan to share in the archeological excavation of Schechem, a project sponsored by Drew and McCormick theological seminaries. He is a contributor to *The Interpreter's Dictionary of the Bible.*

Professor Markus Barth, who specializes in New Testament theology, joined

the faculty and the Biblical Field as Associate Professor of New Testament in January of this year. A son of the famous *Basler* theologian, Mr. Barth was a pastor for thirteen years in Bubendorf, Switzerland, before coming to America. The Federated Theological Schools profited from his seasoned ability as a preacher by inviting him to do a series of Lenten sermons at the all-Federation service held weekly in Joseph Bond Chapel. Before coming to Chicago Barth was for two and a half years visiting professor of New Testament at the Presbyterian Theological School in Dubuque, Iowa. He is at this moment back in Europe to help celebrate his father's seventieth birthday and to escort him to Edinburgh for the reception of an honorary degree. Upon his return to America he will rejoin his family in Rocky Mountain National Park, a region which the Barths consider a fair American substitute for their beloved Alps. When vacation is over Professor Barth will resume both his teaching and his work on an English version of his massive work in German, "Baptism in the New Testament—a Sacrament?" The English book promises to be an entirely fresh treatment of the subject, not a translation.

Much of Professor Grant's work in research and publication was discussed in an earlier issue of the *Divinity School News* (May, 1956). In addition he is currently working on a study of allegorical exegesis from the apostolic period through Origen. Recently he became the editor of "Biblical Research," a new annual sponsored by the Chicago Society of Biblical Research. Along with Professors Cadbury and Cullman, Grant shared a prize in patristic studies awarded in 1955 by the Christian Literature Foundation. A revised draft of the prize-winning essay will appear as a book with the title *Letter and Spirit*. Last September Mr. Grant also went to Oxford to participate in the International Patristic Council held there.

Besides serving as Chairman of the Department of New Testament and advisory responsibilities, Professor Wikgren continues his many-sided research in areas of text criticism, history of canon, and the history of and problems of translation of the Bible. Still another edition of Price's *Ancestry of our English Bible*, edited by Wikgren and Irwin, appeared in 1955. This latest revision of what has become a classic includes a section dealing with the Dead Sea Scrolls.

Professor Bowman has still not fully recovered from a severe illness, more than two years ago, occasioned by an infected mitral valve. His hospitalization and convalescence covered a period of several months. It is all the more gratifying, therefore, that he has been able to resume a full teaching schedule and return to his research projects. Among these are studies in the Ugaritica, particularly from the viewpoint of grammar and philology. They also include an Aramaic grammar, a pre-Christian Aramaic dictionary, and a translation of and commentary on the Aramaic materials from Persepolis. The International Society of Old Testament Studies sponsors the project for a critical text of the Old Testament in the Peshitto. Three years ago, when he attended the Society's congress in Copenhagen, he was appointed the American representative on the commit-

tee charged with this project. This year, especially because of his responsibility for this project, he hopes to attend the Society's congress in Strasbourg, and, following the sessions, to travel to Scandinavia to become personally acquainted with some of the leaders of Old Testament work there.

Professor Marcus will serve the University of Utrecht during the spring semester, 1957, as a Fulbright Teaching Fellow. In addition to offering two courses, one on Hellenistic Judaism and the other on the Dead Sea Scrolls, the university has also invited Mr. Marcus to deliver the Obbink Lectures, which honor the name of a famous Dutch Old Testament scholar. These lectures will be published. Mr. Marcus has been in great demand as a lecturer on the Dead Sea Scrolls. At the moment he is working on an essay, "The Qumran Scrolls and Early Judaism," which will be published in *Biblical Research*, the new annual mentioned above.

Professor Rylaarsdam spends some of his time writing articles such as this. He also registered for the International Congress of Old Testament Scholars at Strasbourg. This summer he is participating in an experimental workshop in preaching. In this project, sponsored by the Federated Theological Faculty, he will share with a systematic theologian and a homiletician in learning how to bridge the gap between the Bible and the pulpit. He is also planning a course on Biblical Literature and Thought to be offered to undergraduates in the college in the autumn of 1957. Currently, time not pre-empted by teaching or thesis advisory work is mostly invested in the Rousenbusch Lectures to be delivered in Easter Week, 1957. Like most of his colleagues, he has made commitments to contribute to *The New Peake Commentary*, *The Interpreter's Dictionary of the Bible*, and the Annotated Edition of the "Chicago Bible." His only distinction is that he is probably more tardy than most in completing his assignments.

IV

We want to conclude this sketch of the activities in the Biblical Field by mentioning the newly projected Biblical Colloquium. This is due to begin this autumn and will give the Ph.D. students and faculty members an opportunity to work together and discuss at leisure issues of common concern and interest. There will be five sessions of the colloquium in the autumn quarter. The theme for the term will be "Faith and Criticism." Professor Grant will serve as chairman and will make the presentation that will serve as the basis for discussion at the first session. At the four subsequent sessions four graduate students, whose dissertations are in relatively advanced stages, will make the presentations. The men who will in all probability serve in this capacity are Messrs. Marshall, Clague, Limper, and Wuellner. The enthusiasm and expectation with which both students and staff anticipate this venture reflects well the confident and purposeful spirit of the Biblical Field today.

JOHN COERT RYLAARSDAM

FEDERATED THEOLOGICAL FACULTY

RESIGNATIONS

WALLACE W. ROBBINS, president of the Meadville Theological School and Ellery Channing Butler Professor of Preaching and Ministry, resigned to resume the ministry in the Unitarian Church in Worcester, Massachusetts. Mr. Robbins has been president of Meadville since 1944 and was associate dean of Rockefeller Chapel from 1948 to 1953. He formerly held pastorates in Alton, Illinois, and St. Paul, Minnesota. Mr. and Mrs. Robbins were honored by the Federated Theological Faculty at a tea on May 26.

WILLIAM N. HAWLEY, dean of students of the Divinity School, resigned to return to the parish ministry in Oxford, Ohio. Mr. Hawley had been dean of students since 1947 and also served as acting dean of the Divinity School from 1954 to 1955. A tea was given in Swift Commons on May 31 honoring Mr. and Mrs. Hawley, and they were presented with a gift of appreciation from the students at the noon luncheon on May 29.

APPOINTMENTS

CARL WENNERSTROM was appointed chaplain of the University of Chicago clinics, succeeding Granger Westberg. Mr. Wennerstrom received his B.D. from the University of Chicago and is a candidate for the Ph.D. For the past two years he has served as dean of students at Meadville Theological School. As chaplain Mr. Wennerstrom will also serve as instructor for theological students in the field of clinical pastoral care.

FACULTY NEWS

JAMES L. ADAMS, professor of ethics and society, will participate in a seminar on religion and business to be held at the Harvard Graduate School of Business.

R. PIERCE BEAVER, professor of missions, read a paper on "Christianity and Other Religions: The Present Phase of the Problem" at the biennial meeting of the Association of Professors of Missions. He will also attend the meeting of the Working Committee of the Department of Missionary Studies of the International Missionary Council and the World Council of Churches and a meeting of the Committee on Younger Church Studies, both of which will be held in Germany. During the spring quarter, Mr. Beaver held a seminar on the Christian mission jointly with Mr. Leo Silberman of the social science faculty. The point of departure of the informal seminar was the "technical assistance" activities of the missions, which was the most immediate concern of the social scientists, and most of the later discussion was concerned with the mission as a cultural force. Mr. Beaver reports an establishment of cordial relationships between the theologians and the social scientists which will be a good basis for future collaboration.

RAYMOND A. BOWMAN, associate professor of Oriental languages, will attend the meeting of the International Organization of Old Testament Scholars at

Strasbourg, France, to work with the Committee on the Peshitta project, of which he is American representative.

JERALD C. BRAUER, dean of the Federated Theological Faculty, received an honorary Doctor of Divinity degree from Miami University, Oxford, Ohio, where he also delivered the baccalaureate address.

MALLORY FITZPATRICK, assistant professor of the ministry, read a paper on "Creative Experiments in the Practical Field" at a meeting of the Association of Seminary Professors in the Practical Field, in San Francisco on June 18.

WILLIAM N. HAWLEY, dean of students of the Divinity School, addressed student groups at Albion College, Coe College, Berea College, Miami University, the University of Richmond, and Muskingum College in several trips during February, March, and April.

SEWARD HILTNER, professor of pastoral theology, spoke in a panel discussion at the annual meeting of the American Psychiatric Association in Chicago on the relation of ethics to psychiatry.

WILLIAM A. IRWIN, professor emeritus of Old Testament language and literature, will read papers at the meeting of the International Organization of Old Testament Scholars at Strasbourg, France, and at the meeting of the British Society for Old Testament Study.

PERRY LEFEVRE, assistant professor of theology and education, presented a paper on the doctrine of the church at meetings of the Joint Committee To Study Basic Christian Doctrine of the Congregational-Christian and Evangelical and Reformed Churches.

BERNARD E. MELAND, professor of constructive theology, was awarded an honorary Doctor of Divinity degree at Park College, Parkville, Missouri, where he also delivered the baccalaureate sermon.

NATHAN A. SCOTT, assistant professor of theology and literature, delivered the baccalaureate sermon at Texas Southern University and the commencement address at Tougaloo College, Tougaloo, Mississippi.

ROSS SNYDER, associate professor of religious education, was made president of the National Society for the Scientific Study of Religion, Midwest Branch, succeeding Mr. Adams.

FRANK VANDERHOOF, lecturer on bibliography and Swift Hall librarian, gave a report on out-of-print religious books at the annual meeting of the American Theological Library Association. Mr. Vanderhoof is the association's consultant to the Committee on Reprinting of the American Library Association.

WILLIAM N. WEAVER, assistant dean of the Federated Theological Faculty, has been preaching temporarily at the Orchard Street Christian Church at Blue Island, Illinois. He was also an instructor at the U.S. Army Reserve Chaplains' School at Camp Breckenridge, Kentucky, from June 17 to 30.

GRANGER WESTBERG, associate professor of religion and health, was awarded an honorary Doctor of Divinity degree by his alma mater, Augustana College, Rock Island, Illinois.

ALUMNI NEWS

JOHN WILLIAM BAILEY, Ph.D. '04, wrote the introduction and exegesis of the Thessalonian Letters of Paul in volume 11 of the *Interpreter's Bible.* He was also one of the translators of the Old Testament for the "Berkeley Version" of the Bible. Mr. Bailey was speaker at the Divinity School luncheon at the American Baptist Convention in Seattle, June 1956.

WILLIAM A. BEARDSLEE, '48, has recently published, with E. H. Rece, *Reading the Bible: A Guide.* Mr. Beardslee is associate professor and chairman of the department of Bible and religion at Emory University.

ROBERT H. BEAVEN, Ph.D. '54, returned to the Baptist Missionary Training School, where he was president from 1944 to 1954, to deliver the commencement address on June 11, 1956. Mr. Beaven is now chaplain of the University of Rochester.

BARBARA A. BENEDICT, B.D. '56, has been appointed assistant director of religious life at Duke University.

HAZEL E. FOSTER, Ph.D. '33, has retired as professor of New Testament from the School of Religion, Morehouse College. She is now writing, lecturing, and teaching women's mission institutes.

VIRGIL E. FOSTER, A.M. '26, editor of the *International Journal of Religious Education,* has just published *How A Small Church Can Have a Good Christian Education.*

FREDERIC GROETSEMA, '35, has twice been guest minister in Cambridge, England, and twice received the Freedom Foundation Medal.

PAUL E. HINKAMP, '34, is retiring on September 1, 1956, after thirty-eight years on the faculty of Hope College. He published *Chapel Talks on Christian Symbols* in 1955.

RICHARD HOILAND, '28, was elected executive secretary of the American Baptist Board of Education and Publication, succeeding Luther Wesley Smith.

H. LEE JACOBS, M.A. '30, has retired as minister of the First Congregational Church, Fort Dodge, Iowa, after eighteen years of service. He has become associate executive director of the Mayflower Home project at Grinnell, Iowa.

EDMUND G. KAUFMAN, Ph.D. '28, is completing twenty-five years at Bethel College, twenty of which were as president. He is now president emeritus and professor of the philosophy of religion.

WESLEY P. LLOYD, Ph.D. '37, visited twenty-three countries in Asia, Africa, and Europe in the spring of 1955 and held educational conferences. He was formerly president of the National Association of Student Personnel Administrators, chairman of the Committee on International Relations of American Personnel and Guidance Association, and director of the Japanese Institute on Student Personnel Services. He has written two books on student counseling and personnel services in Japan.

JANE MAGORIAN, B.D. '56, will be married to Richard Sales (CTS '56) and both will study at the Kennedy School of Missions for a year, after which they will go to Africa under the American Board of Missions of the Congregational Churches.

WILLIAM A. MENDENHALL, A.M. '30, is representative in northern Greece for

the Congregational Christian Service Committee. He went to his present position after fifteen years as director of Cornell United Religious Work.

James D. Mosteller, '46, became dean of faculty of the Northern Baptist Seminary, July 1, 1956.

Schubert Miles Ogden, B.D. '54, will begin teaching in the fall of 1956 at Perkins School of Theology, Southern Methodist University.

Vernon F. Schwalm, Ph.D. '26, resigned as of August 1, 1956, after fifteen years as president of Manchester College, North Manchester, Indiana. Mr. Schwalm was president of McPherson College for fourteen years.

Luther Wesley Smith, '33, retires as secretary of the American Baptist Board of Education and Publication because of ill health. He will continue to serve the board as consulting secretary. While he served as secretary Dr. Smith began a new development program and was instrumental in securing the Green Lake American Baptist Assembly. From 1945 to 1947 he was national director of the World Mission Crusade.

Marvin J. Taylor, M.A. '49, has been appointed assistant professor of religious education and associate member of the graduate faculty of the University of Pittsburgh.

Valanjattil M. Thomas, B.D. '56, has returned to Madras Christian College, Madras, India, where he and his wife, who is working on an A.M. degree at the Divinity School, are teaching.

Edmund J. Thompson, Ph.D. '33, received an honorary Doctor of Divinity degree and gave the convocation address at United College, Winnipeg, Manitoba. Mr. Thompson is principal of St. Stephen's College.

Harold H. Titus, Ph.D. '26, spent the spring of 1955 discussing intellectual freedom and related issues with faculty groups on over twenty campuses under the sponsorship of the Campus Christian Life Department of the National Council of Churches.

Paul G. Wassenich, B.D. '39, was awarded an honorary LL.D. by Texas Christian University in 1954 and was elected vice-president of the Texas Convention of Christian Churches on April 8, 1956. Mr. Wassenich and his wife Ruth (M.A. CTS '39) were honored for their ten years of service in the Texas Bible Chair earlier this year.

William Worrel, B.D. '55, has become curate of the Church of the Good Shepherd in Augusta, Georgia.

In Memoriam

Charlie Brown, B.D. '54, was killed in an auto accident on January 12 in Buckeye Grove, N.C. At the time of his death he was pastor of the Bee Tree Christian Church and a social worker for the Buncombe County Welfare Department.

Charles Firth, '14, in March at the age of 81. Mr. Firth was former dean at Grand Island Baptist College.

William Jasper Howell, A.M. '06, on January 20, 1956.

Henry M. Moore, '22, on May 19, 1956.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name..... Address.....
U. of C. degrees..... Year.....
Other degrees..... Institutions..... Year.....
Mailing address.....
New pastorate or other position.....
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Book published.....
Election to position of honor or responsibility.....
Interesting project recently accomplished.....
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